THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"He that will not reason is a bigot; he that cannot reason is a fool, and he that dares not reason is a slave."—DRUMMOND.

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METHODIST AND MORMON PERSECUTION IN ENGLAND.

[IN many and various ways history repeats itself. As an illustration confirmatory of this statement we point to the recent persecution of the "Mormons" in Great Britain, and its counterpart, the persecution of the Methodists in Great Britain over a hundred years ago. An account of the latter incident was published in the *Utah Independent* magazine, Salt Lake City, V. S. Peet, Editor, of recent issue, and now appears in the *Star* for the information of our readers.—ED.]

The recent attempt of a few Episcopal Bishops in England to persecute and drive out the Mormons is nothing new for a few of the clergy in England. Of course, we know that they were stirred up by Hans Peter Freece, a jack Mormon and a pretended Presbyterian convert from Salina, this state. Every little while some Episcopal Bishop in England gets incensed and tries to blacken some other religious denomination.

It was in 1738 that John Wesley first launched forth Methodism in England. Within a year from that date prejudiced books by his opponents began and continued with varying degrees of virulence through the greater portion of his life. If villification could have destroyed Methodism, it would have lived only a short time after its birth. Hundreds of publications with rude cartoons appeared all through England, from the common poster or handbill, embellished with rude caricature intending to catch the eye of the mob, to the pretentious and gaudily bound and illustrated pamphlets, displaying in rude pictures the Methodists. Many of these books were designed for the amusement of "My Lord and Ladies." As the movement spread throughout England, assaults

on Methodists became very bitter, as the assaults were led principally by the clergy. It became quite popular among the smarties of that time who would not join the mobs because they were too cowardly, but employed their time in writing ribaldry, jests and satire upon the poor Methodists. From 1760 to 1780 there appeared at short intervals a succession of books and pamphlets, many of which were of the most slanderous character. The great majority of these pamphlets were issued anonymously, as their authors were ashamed to sign their names.

Edward S. Ninde, in his history of Methodist persecutions in England, states that in 1756 an anti-Methodist volume of considerable size appeared and on the title page read: "The Great Secret Disclosed" (referring to Wesley's book), "With an Effectual Method for Bringing About a Reformation and Destroying Methodism." The author declares that if the clergy had not been unfaithful shepherds, Methodism would never have arisen; and with the passionate earnestness of a prophet he emplores them to do their duty by the flock of Christ, and thus the Methodist heresy will be destroyed. The same year a thirty-six page booklet of a similar nature was published. On the title page says as follows: "Methodism Displayed and Enthusiasm Detected: Intended as an Antidote against and a preservative from the Delusive Principles and Unscriptural Doctrines of a Modern Sect of Seducing Preachers," etc.

In 1745 a tract was written signed by a sincere Protestant carrying the title, "A Serious Address to Lay Methodists to Beware of False Pretenses of Their Teachers." A clear warning is sounded: "If you continue to follow such Wandering Lights as you have lately been gadding after, you must be led into the bogs and whirlpools of error and delusion." It said that many of the Methodists were Catholics in disguise.

Again in 1743 a small volume appeared on "The Progress of Methodism in Bristol, or the Methodist Unmasked, Wherein the Doctrines, Discipline, Policy and Successes of that Novel Sect are Fully Detected and Properly Displayed in Hudibrastick Verse." We are simply informed that it was written by "An Impartial Hand!" Whitfield and Wesley are referred to as we read how,

"A set of men there are, I wist,
That bear the name of METHODIST,
Who travel up and down a preaching.
At Bristol, here, they came a teaching;
To speak the truth, nor more nor less,
They, here, have met with such success,
That, from the observation made,
Their preaching is a gainful trade.
And this design, to carry on
Was undertook by GEORGE and JOHN:
But who is JOHN? or who is GEORGE?
Each one is left to think at large."

Many of these books and pamphlets correspond with the Anti-Mormon tracts and pamphlets that are being distributed now by the Presbyterian Board of Home Missions, "Mormonism Exposed. The Life of a Mormon Girl. Mormonism in the Public Schools. Mission Day Schools among the Mormons" and the Devil Fish Map pamphlets are parallel to the pamphlets issued in England by the preachers of that day.

In 1750 a pamphlet appeared with the title, "The Enthusiasm of Methodists and Papists Compared." This was not the first time that Wesley and his followers had been likened to Romanists. A marked peculiarity of the anti-Methodists' publications during the decade 1741-51 is that they contain so many references to a supposed collusion between the Methodists and the Catholics. This may be traced to the absurd rumor, invented about this time and maliciously circulated, that John Wesley was a secret agent of the Pretender, Charles Edward; that he kept two priests in his house; received large remittances from Spain; that Methodism was nothing more or less than a scheme to create a strong party from among the poor favorable to Charles; and that at the right moment the Pretender, backed by France and Spain, would land in Britain, be met by Wesley with 20,000 men, a new government established, and Roman Catholicism restored. Year after year these tales, kept alive by enemies who knew they were false, followed Wesley wherever he went, and there were always plenty of people foolish enough to believe them. Wesley made little or no attempt at refutation. But when, in 1750, after all fear of the Pretender had passed, there was published a pamphlet—anonymous, indeed, but as Wesley suspected, and as it proved—written by no less a prelate than Dr. Lavington, Bishop of Exeter, comparing the Methodists with the Papist, and seeking to fan the flame of persecution against an innocent and defenceless people, Wesley was deeply stirred. The Bishop's attack was brutal. He began with abrupt declaration that the "whole conduct" of Methodism was "but a counterpart of the most wild fanaticism of the most abominable communion in its corrupt ages." He followed with a series of charges which it is difficult to think a man of his intelligence really believed.

Some time ago a very enthusiastic but ignorant churchman in Marshall, Mo., wrote a doggerel on Mormonism to injure two Mormon missionaries who were visiting that town. When people do not have arguments to sustain them in a religious controversy, they resort to ridicule and satire. The following poem was written in 1776 in England, entitled "The Methodist, a Poem." It came out in a handsome booklet. All the peculiar features of this "novel sect" are fully displayed. Of the lay-preachers we read:

> "The Bricklay'r throws his trowel by,
> And now builds mansions in the sky;
> The Cobbler, touched with holy pride,

Flings his old shoes and last aside,
And now devoutly sets about
Cobbling of SOULS that ne'er wear out
The Baker, now a preacher grown,
Finds man lives not by bread alone,
And now his customers he feeds
With prayers, with sermons, groans and creeds.
Weavers, inspired, their shuttles leave,
Sermons and flimsy hymns to weave;
The fisherman no longer set
For fish the meshes of their net,
But catch, like Peter, men of sin,
For catching is to TAKE THEM IN.

* * * *

Sickens the soul? And is its state
With sin's disease grown desperate?
Wesley sells powders, draughts and pills,
Sov'reign against all sorts of ills.
ASSURANCE charms away the fit,
Or at least makes it intermit."

In 1779 several "poems" in quarto, with full-page illustrations, were published, dedicated "To that Prodigy of Perfection, the Chief Apostle of that Second Temple of Methodism, the Sinless Foundery." Their character, in the references to Wesley and the institutions of Methodism, is scandalous in the extreme.

The commotion that is now going on in England against the Mormons is simply a repetition of the fight against Methodists 150 years ago.

WHAT "MORMONISM" HAS DONE FOR THE WORLD.

"To form a correct judgment concerning the tendency of any doctrine, we should rather look at the forms it bears in the disciples than in the teacher, for he only made it—they are made by it."—HARE.

What "Mormonism" has done or has not done for humanity are vital questions often asked and as often unanswered. No man can tell just how far-reaching the influence has been. God alone can find out, and He would have to take its measure and bring to bear many calculations before He could determine.

"What we do is transacted on a stage of which all the universe are spectators. What we say is transmitted in echoes that will never cease. What we are is influencing and acting on the rest of mankind. Neutral we cannot be. Living, we act; and dead, we speak; and the whole universe is the mighty company forever looking, forever recording the words, the deeds, the thoughts, the passions of mankind."

While they have been assailed as worthless bauble and every

effort has been used to bring about their destruction, the teachings of the Latter-day Saints have marched steadily on, and despite the things said to the contrary, they have been a mighty and potent influence in the development of the world of thought.

No man has spent his life in vain whose aim and ambition has been the betterment of himself. "No fountain is so small but that heaven may be imaged in its bosom."

Some years ago we met an old gentlemen who had been active in newspaper work in Salt Lake City during the early sixties, and who was well acquainted with President Brigham Young.

After our introduction had been graciously acknowledged by the old gentleman, we began asking about the great man, who, under the guiding hand of Omnipotence, was so instrumental in directing the destinies of what was to become a mighty people, whose religion was to be heralded to all the nations of the world. He told us of his knowledge of the "Mormons" during those early days, of his intercourse with Brigham Young and of his impressions of the residents of the territory of Utah.

He was unstinted in his praise of the hardy pioneers and their fearlessness in overcoming the natural conditions which seemed to be against them. He said the language of many of them would have been a barrier, under any other circumstances, for it was with difficulty they were able to make themselves understood, for they came from several foreign countries. Without the leader they would all have perished, but with a boldness that, to many would have appeared terrifying, their dauntless leader wrested victory from the very jaws of death and under the guiding hand of Almighty God planted those people in the desert; and their fruit has been of the choicest variety and has done honor to the world and will yet be chosen from among men to standardize the mode of living.

Many interesting experiences, during those early days, were recounted and the scenes of our boyhood were portrayed.

From the homes of "Mormons" go out into the world "Mormon" men and women; the impress of those homes is upon them, and only as these homes are what they should be, will those men and women be what they should be. They have been weighed in the balance of public opinion—they have never been found wanting. They have stood the test of time, and the storms of persecution have but tended to make them better and stronger and more worthy the influence of their homes.

At length the question that brought the old gentleman to his feet was asked. "Brigham Young wasn't much of a speaker, was he?" He stood up and with all the emphasis he could command he said, "God never made a better! Why, sir, I have listened to to him when he held his audience spellbound, and every sentence he uttered was a sermon. He brought order out of chaos; he took raw recruits, fresh from the mines and workshops of Europe,

settled them upon the land, made good citizens of them and built what is the most wonderful commonwealth in the world, when its primitive condition is taken into account, and the difficulties they had to encounter are considered.

"The world has never seen the equal of Brigham Young, since the days of the Savior. He was my friend, as he was the friend of every right thinking man. It made no difference to him what a man's religious belief was. I care nothing for his religion, but the man, sir, the man!"

Such, in brief, was the testimony of one who could look at "Mormonism" through unprejudiced eyes—who could see good in a people whose religion he could not accept.

Brigham Young was a product of "Mormonism." "He was made by it," and so also have been thousands of others. They owe all to that peculiar form of doctrine.

"The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns, whose reliance on truth, on virtue, on God, is most unfaltering." —Channing.

The emblem of the State of Utah is a bee hive. Several reasons might be ascribed for its adoption. It represents frugality, industry, honesty, and above all things else enjoins "mind your own business."

The converts to "Mormonism" have been sought among the industrial classes of all nations, and while a few have been lured with a desire to get gain from the industry of others, they have been very few when compared to the great mass of communicants. Coming as they have, therefore, from the working classes of the nations, work has been nothing new to them, and as artisans they have been prepared to provide the necessaries for themselves, and their exchange of labor has conquered the rigors of the new country. Removed so many hundreds of miles from civilization, their very condition has developed the inventive genius to a wonderful degree.

"It is one of the mysteries of life that genius, that noblest gift of God to man, is nourished by poverty. Its greatest works have been achieved by the sorrowing ones of the world in tears and despair. Not in the library well fitted, softly carpeted, and looking out upon a smooth green lawn, or a broad expanse of scenery; not in ease and competence, is genius born and nurtured; more frequently in adversity and destitution, amidst the harassing cares of a straitened household, in bare and fireless garrets, with the noise of squalid children, in the midst of the turbulence of domestic contentions, and in the deep gloom of uncheered despair, is genius born and reared. This is its birthplace and in scenes like these, unpropitious, repulsive, wretched, have men labored,

studied and trained themselves, until they have at last emanated out of the gloom of that obscurity the shining lights of their times, become the companions of kings, the guides and teachers of their kind, and exercise an influence upon the thought of the world, amounting to a species of intellectual legislation."—Haines.

Such, to its fullest extent, was the condition of the early settlers of the sterile waste of desert, now known as the State of Utah, where a hardy band of pioneers, led by an intrepid leader, settled to make their future homes. Unused to the rigors of the frontier life, they trusted in God and struggled on and in the struggle they gave to their sons and daughters the very best heritage that can come to any man or woman—clean, healthy, strong bodies and active, intelligent minds. These have been transmitted to another generation, until the "Mormon boys and girls" take their places in the vanguard of all the great Universities of the land.

So much for what "Mormonism" has done for the world.—From *Liahona The Elders' Journal.*

LIFE IS TOO SHORT.

Life is too short for any vain regretting;
Let dead delight bury its dead, I say,
And let us go upon our way forgetting
The joys and sorrows of each yesterday.
Between the swift sun's rising and its setting
We have no time for useless tears or fretting.
Life is too short.

Life is too short for any bitter feeling;
Time is the best avenger, if we wait.
The years speed by, and on their wings bear healing—
We have no room for anything like hate.
This solemn truth the low mounds seem revealing
That thick and fast about our feet are stealing.
Life is too short.

Life is too short for aught but high endeavor—
Too short for spite, but long enough for love.
And love lives on forever and forever,
It links the worlds that circle on above;
'Tis God's first law, the universe's lever.
In His vast realm the radiant souls sigh never.
Life is too short.

SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 15, 1911.

ANOTHER FALSEHOOD NAILED.

A DETERMINED effort is being made by the opponents of the Church of Jesus Christ of Latter-day Saints to show that the chief aim of "Mormon" missionaries in England is to convert young women and ship them to Utah. There is no foundation in truth for this unwarranted claim. It has been met and refuted time and again. We positively state it is not true. Our shipping register, which is open for inspection, will show that the "Mormon" emigrants are composed mainly of families. The matter was thoroughly investigated by a representative of the *M. A. P.*, London, and his findings were published in that magazine February 11th and 18th, 1911, under the title, "Exploding the 'Mormon' Bogey," and republished in the *Star* February 23rd, 1911.

It was a complete vindication of the "Mormon" missionaries from the baseless charges made against them and the facts and figures given are unanswerable.

The latest revival of this worn-out charge against the "Mormons," that they are making a speciality of shipping young girls to America, appeared in the *Liverpool Evening Express* of May 27th, 1911, in the form of a letter signed by a number of individuals, and was answered in the *Express* of May 31st, 1911. We submit both the charge and the answer to the judgment of our readers. That the emigrants who were sailing away to a distant land should give evidence of strong emotion is not surprising, because it is usual in almost all cases, "Mormon" or non-"Mormon"; but it is surprising, and wholly unjustifiable, that people would lend themselves to the promulgation of a base falsehood by asserting that one half of the company were young girls between the ages of sixteen and twenty-two. The purpose of this heartrending appeal to the uninformed public is to arouse a feeling of animosity against the "Mormon" missionaries. Surely, the object sought will not be attained, for all honorable, wise and thoughtful people who love the truth and stand for fair play, will frown down the story that is based upon a lie.

Let the parties who signed the letter bring forth evidence to show that half the company were girls between the ages of sixteen and twenty-two, or, that our statement of the case is untrue, and we hold ourselves in readiness to make a humble apology through

the columns of the *Star*. If they fail to bring the evidence, and they surely will fail, then they must stand convicted of a base and wilful falsehood, and merit the judgment that will finally be pronounced upon those "who love and make a lie."

RUDGER CLAWSON.

THE MORMONS.

MORE ENGLISH GIRLS BOUND FOR UTAH—PROTEST BY PASSENGERS.

Mr. Robert W. F. Self, who recently crossed the Atlantic on board the steamship *Laurentic*, of the White Star Line, writes to the *Daily Express* from the ship protesting against the Mormon propaganda, and stating that English girls are still being lured to Utah. The letter is also signed by seven other passengers on board, and contains the following:—

Sir,—I am sending you a letter to protest against the propaganda carried on by the Mormons in England. There is a party of about forty on board, half of whom are young girls between the ages of sixteen and twenty-two.

As the ship was leaving Liverpool it was quite heartrending to see a young girl between two of these men. The way in which she turned her pitiful glances towards Old England, and the way in which these men were endeavoring to soothe her anxieties, would have aroused the anger of any right-thinking person. These poor young girls are being lured on to destruction, and every one aboard is alive to the fact that it is nothing less than white slavery under the thin disguise of a fanciful religion.

Nor are their evil machinations confined to their sojourn in England. Even on the ship they endeavour to get into conversation with any young girl who happens to be alone. It is useless for them to try their practice on American girls, as the evil of Mormon ways is too well known. It is high time that England's legislators awoke to this fact and forbade absolutely such pests even to stop on the shores of our good old Motherland.

I give you the signatures of several passengers aboard who are unanimous with me in protesting against such trickery.

ROBERT W. F. SELF.
A. P. HAYES, Chaplain.
J. E. DRURY, M.D.
(Rev.) JAMES LAWSON.
J. L. COLBECK.
Mrs. S. N. WHITE.
(Miss) JENNY M. HENDERSON.
JAMES E. GODDARD.

On board steamship *Laurentic*, May 12.

President Clawson Replies to Allegations—Converts on the "Laurentic."

TO THE EDITOR OF THE "EXPRESS."

Dear Sir,—Upon my return to-day from a trip out of Liverpool I found on my desk a copy of your issue of the 27th inst., containing a letter concerning "Mormon" emigrants from a number of passengers on board the *Laurentic*, which sailed from this port on the 6th inst. It is so untrue and unfair that I wish very much to correct the impression your correspondents have attempted to make.

Referring to our emigrants, your correspondents say: "There is a party of about 40 on board, half of whom are young girls between the ages of 16 and 22." Now, as a matter of fact, there were in our party twenty from England and eleven from the continent, a total of 31. Of these there were sixteen males and fifteen females, and only two of the latter were of an age between 16 and 22. These two were going to relatives, and not another female passenger was unattended by male relatives.

I am giving you this information to show how far prejudiced people will go to cast reflection on the "Mormons." The figures submitted in this answer can be verified by the records of the shipping company.

Thanking you for the courtesy of space for this letter, I beg leave to subscribe myself, yours sincerely,

Rudger Clawson,

President of the European mission of the Church of Jesus Christ of Latter-day Saints.

"THY BROTHER SHALL RISE AGAIN."

(*Continued from page 365.*)

As a fitting finale to this discussion, we think it proper to consider the "life beyond the grave." St. Paul seems to include in his calculations of the resurrection, the life of the saved in the kingdom of heaven, for he speaks of the different degrees of glory and adds: "So also is the resurrection of the dead." At any rate, the operation of the change from mortality to immortality may be likened to a modern clearing house. All go into the mill at the same point, death, and thence by God's plan of justice and order, find at the other end their proper niches.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I. Cor. 2: 9.) This may be applied to the condition of the faithful in the kingdom of God after the resurrection. "But," said St. Paul, "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." (I.

Cor. 2: 10.) The first reference applies to man unaided by the Spirit of revelation. But, holy men moved by the Holy Ghost, have had the worlds behind the veil disclosed to their view and in their testimonies we have faithful depiction of what awaits us, and what we may attain to by striving. Words are weak vehicles at best for conveying pictures to the mind, especially of things we have never beheld or experienced, yet the testimonies the prophets have left us regarding the sublimity of "the many mansions" in our Father's house, take on indescribable lustre when we are under the influence of the same Spirit which moved them as they saw and wrote. Verily "the Spirit searcheth all things, yea, the deep things of God."

The Apostle Paul gives us to understand that all glories are not alike. He said: "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. (I. Cor. 15: 40-42.)

In the light of these references to different degrees of glory, the following words of the Savior take on a clear meaning: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (John 14: 2.) They mean, simply, that all shall be judged (and rewarded or punished) according to their works; and that there are more than two places provided to receive the souls of men. The sectarian world recognizes "heaven and hell," indiscriminitely assigning to one place, hell, all who are not fortunate enough to reach the other place, heaven. Of that ridiculous doctrine that only those predestinated, can possibly get into heaven, we pass by as too absurd to merit any consideration whatever.

It is uncommonly interesting to understand that there are places prepared for all, graded in glory and desirability to fully meet the requirements of perfect justice. It is equally as interesting to know the rules by which the grading shall be governed. For this information we are indebted to modern revelation. Section seventy-six of the Doctrine and Covenants contains the fullest elucidation of the matter that has even been vouchsafed to man. There is too much of it, however, to make advisable its inclusion here; therefore, we refer our readers to verses 50 to 112 of the said section seventy-six.

The same order is observed and the same types used in this exposition as in St. Paul's allusion, although more in detail. St. Paul mentions the celestial and terrestrial glories, but he must have recognized another for he typifies three, using the sun, the moon, and the stars as symbols. The Doctrine and Covenants names the *celestial*, the *terrestrial*, and the *telestial;* the first as the glory of the sun, the second as the moon, and the third as the

stars. And as the stars differ from each other in lustre, so are there infinite gradations of glory within each of the grand divisions. "In the celestial glory there are three heavens or degrees; * * * (Doc. and Cov. 131: 1.) St. Paul's differentiation may be taken by some to refer only to the lowest glory inasmuch as he says: " * * * for one *star* differeth from another star in glory," but if there are different glories in the lowest, and different degrees in the highest, then it is reasonable to suppose that there are gradations all the way through, from one extreme to the other.

Human experience shows that the line of demarkation between one quality and another in things mundane, is often very fine. For instance: There is but the subtlest division between the sublime and the ridiculous in some aspects; the two qualities are of different character, yet they are contiguous. In the law, a person under twenty-one years of age is regarded as an infant, while a person who has completed twenty-one years is an adult. From his birth to the time of his majority he is in the same category. There is very little difference in age between a man twenty years three hundred sixty-four days old, and a man twenty-one years old; but still they come under a different classification. So far as any distinction in law is concerned, they occupy the same relation to each other as do the new-born babe and the patriarch of three-score years and ten.

In school examinations, a certain degree of proficiency is required to pass a student from a lower to a higher grade—for instance, from the second to the third grade. One hundred points represents the maximum a student can acquire, but seventy-five will pass him. The student who only gets seventy-four points fails. The dividing line is somewhere between seventy-four and seventy-five, a very narrow margin, indeed, but it represents the line of demarkation between the grades. Other students may have got eighty, ninety, or a hundred points, yet they are all in the same grade. If the schools were as perfectly organized as the kingdom of heaven, there would be gradations of reward to correspond to the different degrees of merit. That's the promise of the future life. "Whatever principles of intelligence we attain unto in this life, it it will rise with us in the resurrection: and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (Doc. and Cov. Sec. 130: 18, 19.)

(*To be continued.*)

ACCUSTOM yourself to master and overcome things of difficulty; for if you observe the left hand for want of practice is insignificant, and not adapted to general business; yet it holds the bridle better than the right—from constant use.—PLINY.

FROM THE MISSION FIELD.

Baptism.—On June 1st, 1911, one more member was initiated into the Church and joined the Birkenhead branch (Liverpool conference) by baptism at Wallasey, Elder J. T. Williams officiating.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home June 10th, 1911, per s.s. *Cedric*: From Great Britain—Charles R. Welling. From Switzerland and Germany—Don Carlos Young, Jr. From Sweden—Edwin Ericksen.

Gainsboro' Branch.—On Whit-Sunday the children of the Gainsboro' branch Sunday School took part in two very interesting programs, in Sunday School and evening meeting. On Monday, the children met and were conveyed to the High Field Farm, in wagons, where they partook of an excellent "tea" and indulged in sports of all kinds. Several strangers were in attendance. Much credit is due to those who took part in the programs and also to those who took charge of the "tea."

Barnsley and Birdwell Branches Have An Outing.—On Monday, June 5th, 1911, the saints of the Barnsley and Birdwell branches of the Sheffield conference met in Locke Park, Barnsley. The children were each given a bag of candy and nuts and a small present. There were races for those of varying ages, and a prize awarded to the winner of each race. Following the races a cricket match was engaged in. All expressed themselves as having had an enjoyable afternoon. About one hundred saints and friends were present.

Mrs. Margaret S. H. Parr Laid to Rest.—A funeral service was held at the Farmers Ward Meeting House on Wednesday, May 17th, 1911, at 1 o'clock, over the remains of Mrs. Margaret S. H. Parr, aged 67 years, who died at the home of her son, Robert, 133 East Wabash Avenue, Salt Lake City, Monday, May 15th, 1911. Deceased was born in Campbelltown, Inverness-shire, Scotland, November 3rd, 1843, removing in 1873 to Markethill, County Armagh, Ireland, where she married George Parr and resided until October, 1908, when she emigrated to Utah, accompanied by her two sons. The service was presided over by the Bishopric, and the following elders, who were acquainted with Mrs. Parr in Ireland, were present, seven of whom made appropriate remarks: Robert Wills, H. J. Burgon, A. M. Faddis, G. A. Purrington, F. Murphy, T. R. Burt, E. Cox, E. Tew and C. Milne. Deceased is survived by two sons, David Hossack and Robert Mitchell, three grandsons and a grand-daughter. Mrs. Parr died in full faith of the gospel of Jesus Christ.

Elders at Swinton Invited to Speak.—On April 30th, 1911, at Swinton (Manchester conference), while the regular Sunday service was being held, a class of theological students entered the hall, filling it to its capacity. After the meeting questions were asked and answered, and an invitation given the elders to address the class on "The Origin of Mormonism," at their meeting room. A fair hearing being promised, the invitation was accepted. Subsequently it was requested that the subject of "Polygamy" be also treated upon. On May 31st President Mitton spoke as requested on these topics. The audience listened attentively to the address, and at its close many questions were asked. Some opposition was manifested, but a number of those present insisted on the elders getting fair play. President Mitton bore a strong testimony to the truth of the gospel as taught by the Latter-day Saints. The elders were pleased at the opportunity thus afforded of getting their message before a body of intelligent men.

District Meeting.—Two very successful sessions of a district meeting were held on Sunday, June 4th, 1911, at Jarrow (Newcastle conference), with President Joseph W. Clark and five elders present. At the afternoon meeting President Clark presented the names of the authorities and officers of the Church, all being sustained. Also explained some of the distinctive features of the Latter-day Saints' religion. Elder George B. Chambers spoke from the text, "Seek ye first the Kingdom of God," showing the organization and workings of the Church established by Christ. President Clark extended a welcome to all present at the evening session. Elder J. R. Sayer continued by referring to the comprehensiveness of the gospel of Christ. Quoted many passages pointing to a departure therefrom, and showed from history how the gospel had been adulterated, until a dead form only was left. Elder H. C. Anderson took as a subject, "The Restitution of all Things," bearing testimony that revelation is as necessary to-day as it has been in any age of the world. Revelation has always characterized the church and prophets of God. The restoration of the gospel, as spoken of by John the Revelator, has been accomplished by divine revelation. During the services several pleasing vocal selections were rendered by Sister Flora Ridge, and Elders Anderson and Brain.

Successful Socials.—On June 5th, 1911, at the Latter-day Saints Hall, Northampton (Birmingham conference), the officers and teachers of the Sunday School entertained upwards of sixty saints and friends to a "tea" and social. The "tea" was served in good style, and the excellent program was thoroughly enjoyed; part of the evening was devoted to games. The profits, which amounted to £1, will be used to take the children for a holiday.

A very successful farewell social was given in the Borough

Chambers, Blackburn branch (Liverpool conference), on Saturday evening, May 6th, 1911, in honor of Elders James F. Turner and Harold W. Langton who leave shortly for their homes in Canada and Utah. Some nice presents were given to the departing elders as tokens of esteem in which they are held by the saints and friends of the branch.

A social was held at 20 Elm Road, Portsmouth (London conference), on Friday evening, May 19th, 1911. Thirty-seven saints and friends met together with six elders, and all had a very enjoyable time. After a program of musical selections, we indulged in a few lively but interesting games. During the evening light refreshments were served.

A very pleasant social was held at Wolseley Hall, Bristol branch (Bristol conference), Monday evening, May 22nd, 1911. About one hundred and fifty people were present, one half of whom were friends. A very entertaining program was rendered, consisting of vocal and instrumental music, recitals, etc. About thirty young girls, not members of our Church, entertained us with their singing and dancing. We appreciate very much their kindness in thus contributing to the success of our social.

A farewell social was held Friday evening, June 2nd, 1911, at Durham House, Liverpool, in honor of Elder S. Norman Lee. The elders of the Liverpool conference and a large number of the saints of the Liverpool and Birkenhead branches were in attendance. An excellent musical program was rendered, and a pleasant spirit prevailed throughout the evening. President Rudger Clawson paid a high tribute to the character and labors of Elder Lee—to the value of his editorial writings in the *Millennial Star*, and his faithfulness as a missionary. On behalf of his many friends, President Clawson presented Elder Lee with a gold signet ring, and also a hand-embroidered Irish linen robe for Sister Lee. Elder Lee responded in a feeling manner, acknowledging the kindness of his many friends throughout his pleasant and profitable mission.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XXVIII.—Religious Liberty and Toleration.

Text: We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.—*Articles of Faith*, 11.

I. Worship.

1. Meaning of the term. (a) Derived from the Anglo-Saxon tongue, signifying "worthy-ship." (b) Applied therefore as expressing adoration for some being or some thing deemed to be worthy of reverence.

2. Capacity for worship. (a) Dependent on the worshipper's comprehension of worthiness characterizing the object of his reverence. (b) Knowledge of the divine personality and attributes is therefore essential to our intelligent worship of the true and living God.

II. Religious Intolerance.

1. An infringement of human rights. (a) It implies interference with man's free agency, which is a gift of God (See Lesson 2,—"Free Agency)." (b) Note that our national constitution professedly safeguards this right by forbidding the enactment of any law "respecting an establishment of religion, or preventing the free exercise thereof." (Constitution of the United States, first amendment.)

2. Intolerance is unscriptural. (a) Intolerance restrained (Mark 11: 38-41; see also Luke 9: 49, 50, and compare Numbers 11: 27-29. For another instance see Luke 9: 51-56; compare John 3: 17, and 12: 47.) Study the lesson taught in the parable of wheat and tares (Matt. 13: 24-30.) (b) Toleration positively enjoined (Matt 5: 44, 45).

3. Religious liberty proclaimed as an inalienable right of man, by the Church of Jesus Christ of Latter-day Saints (Doc. and Cov. 134: 2, 4, 7, 9, 10).

III. Toleration is Not Acceptance.

1. Note that the heathen who have known no law are to have part in the first resurrection (Doc. and Cov. 45:54; 76: 72: compare Romans 2: 12.) Yet this is not assurance that heathen idolatry is sanctioned. In justice, those who have lived without opportunity of learning the law are to be tolerated until the law is made known unto them.

2. Distinction between sin and the sinner (Doc. and Cov. 1: 31-33). (a) "For I the Lord cannot look upon sin with the least degree of allowance" (verse 31). (b) "Nevertheless, he that repents and does the commandments of the Lord shall be forgiven" (verse 32.)

General reference: "The Articles of Faith," Lecture XXII.

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